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## Correspondence.

## WHAT COUNCILS ARE GENERAL AND INFALLIBLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—In your number of the CATHOLIC LAYMAN, for June, 1882, you published a short letter from me, in which I asked what authority could be produced from the Fathers of the first three centuries for Purgatory. I have since read with interest several letters and articles on the subject in your paper; and, I must say, that I am satisfied with the result, that there is no proof of Purgatory to be found in the first three hundred years of the Church. And I cannot but think that if any such proof were to be found, it would have been brought forward by some of your correspondents.

My present wish is to ask another question, which I hope you will settle for me as plainly. In the creed of Pope Pius IV., which the Church of Rome requires every one to believe, as "the Catholic Faith," I find the following:—"I also, without doubt, receive and profess all other things delivered, defined, and declared by the sacred canons and oecumenical councils." Now, sir, I am a plain man, who asks plain questions, and expects plain answers; and I want to know what councils does the Church of Rome consider oecumenical or general (for, I suppose, they both mean the same); and where will I find the list of oecumenical councils in which I am to believe?

Now, my reason for asking is this—it is a common saying, that the man who buys a pig in a bag is a fool for his pains; and I think that is right. Would any of your readers, who deals in pigs, be content, in a fair or a market, to buy a pig tied up in a sack, the way he could neither see nor feel it, nor know whether it was good or bad? Well, I think not; and I am sure I would not. Now, my religion is of more consequence to me than anything else; and I do not like to take my religion in a bag, the way I cannot know nor see what it is. And before I can profess this creed of Pope Pius IV., like an honest man, I want to know how many general councils there are, and where I can see the list of them.

Hoping that you, sir, will give me a plain answer to this plain question.

I remain your obedient servant,

A CATHOLIC.

We are always anxious to answer our correspondents questions; and we would never have undertaken to answer such questions if we had not made a due preparation in the knowledge of books and authors.

But, we must protest against our correspondents asking us questions that no man living can answer.

At the same time we must confess our correspondent's question is a very fair one. It cannot be supposed, that our correspondent should solemnly profess to believe "all things declared by the oecumenical councils," without so much as knowing how many such councils there are, or what councils are really oecumenical according to the Church of Rome.

Every collection of councils, that we have seen, consists of many hundreds; and it is acknowledged by all Roman Catholics, that not more than twenty of these at most are really oecumenical or general, and that of the rest many are false and heretical, and many more not general or oecumenical; and it must be confessed, that it is only reasonable for Roman Catholics to ask to be informed which of these councils they do really profess to believe, in the creed of Pope Pius IV. It is certainly a most reasonable question.

At the same time we must protest, that it is a question that no man living can answer with any degree of certainty whatever.

No infallible Pope can tell what councils are really oecumenical or general; for we suppose that if any infallible Pope could have done so he would. And of this we are quite sure, that no Pope ever has attempted to do so.

No oecumenical council can do so; for though we admit that such a council did once lay down such a list, in the most solemn manner possible, yet we know that all Roman Catholics are now agreed in saying, that *that oecumenical council was wrong*.

No fallible man can do so, for though numbers of fallible men have made the best guess they could, yet they have differed so totally from each other, and they all differ so widely from the only general council that tried to lay down the list, that it is evident that they are but guesses; and who can tell which guess is right, when no infallible Pope would attempt to decide, and when the only council that attempted it is confessed, by all Roman Catholic writers, to have been wrong?

To show that we are not really shrinking from the question, nor answering in culpable ignorance, we will give some of the guesses that have been made, and let our correspondent judge.

Cardinal Bellarmine, who is one of the greatest authorities in the Church of Rome, reckons eighteen general or oecumenical councils, ending with the Council of Trent.

The collection of councils made by Labbe and Cossart, two French Jesuits, which is one of the highest authority, reckons—we really cannot say whether 19 or 20, the counting is so curious. It runs thus—

Nice I., a general council.

Sardica, a general council.

Constantinople I., the second general council!

In other words, "there's one, and there's another, and there's another, and that makes two!"

There was a reason for this certainly, for it is more than doubtful whether any such council as Sardica ever was held; but if put down in the list as a general council, it surely ought to count as one. Yet they put it in the list, and do not count it. This list also ends with the Council of Trent, and makes with Sardica twenty, without it nineteen. So they considered either one or two as general councils, and infallible, which Bellarmine rejected as fallible.

But, to look a little closer at this list, Labbe and Cossart reckon the Council of Constance the SIXTEENTH general council (reckoning Sardica, it should be the SEVENTEENTH). Well, that very Council of Constance itself does count itself the TWELFTH.

This is remarkable, as being the only case in which a general and infallible council has attempted to give a list of general and infallible councils; and it is curious to see how all Roman Catholics agree to consider it wrong.

In their 39th session that council made a solemn decree, that every Pope, at his election, should profess to hold the faith of "the general councils;" and they give the list of general councils which the Pope was to profess, and that list consists of ELEVEN—(Labbe & Coss. vol. xii. p. 241); and yet this council is now counted the sixteenth or seventeenth! How can that be? Why, Labbe and Cossart take five other councils which were held before this of Constance, and pronounce them general councils, although this infallible Council of Constance did not include them as such in its list. These councils are—Sardica, three Councils of Lateran, and the second Council of Lyons. The Council of Constance counted none of these general, though they are in most lists now. What presumption in fallible men, if they really believe in the infallibility of general councils, thus to set aside the decision of a council which they themselves confess to be infallible!

But, we have other lists still to puzzle us.

When Queen Mary came to the throne of England, and found the Church of England already reformed, she set about to bring it back into subjection to Rome. Cardinal Pole was then appointed Legate of the Pope, to reconcile the English Church to Rome; in this capacity he held a council of all the English Bishops at Lambeth, in the year 1556; and the second decree of that council, calls the Council of Florence "the EIGHTH General Council"—(Labbe & Coss. vol. xiv. p. 1737). Now this Council of Florence was held after that of Constance which called itself the *twelfth*! And this Council of Florence, which is called the EIGHTH by the whole English Synod and the Pope's Legate, is called, by Bellarmine, the *sixteenth*! by Labbe and Cossart, the *seventeenth*! and if Sardica was counted in the list it would be the *eighteenth*!!! So, here is a difference of no less than TEN general councils in the list!

When that Council of Florence was first published by Abraham Cretensis, it was expressly styled the EIGHTH; and the approbation of Pope Clement the Seventh prefixed to that first edition, called it THE EIGHTH. No wonder then that the Pope's Legate, and the English Council, called it the eighth. But how then can it be the 16th, 17th, or 18th now?

There are plenty of lists besides for people to guess among. For instance, when the Council of Trent was to be held, Cardinal Contarenus presented to Pope Paul III. a short account of councils already held, and he calls the Council of Florence THE NINTH. But we need not go farther with these lists; we have shown that there is no certainty at all what councils are general, and what are not. No Pope has ever attempted to decide; for Popes are so modest, or so prudent, that they never interfere while great authorities are disputing; but whenever men come to agree about a disputed point, then the Pope takes the opportunity to pass an infallible decree, because he can do it safely then when there is no one to dispute it.

We must say again, that supposing the Creed of Pope Pius IV. to be right, and that the Catholic Faith does really consist in believing all that the general councils have declared, then it is the most reasonable thing in the world that our correspondent should expect to get a plain answer to his plain question, what councils the Church of Rome holds to be general. We are very sorry that we cannot answer him; and we think it very strange and unfair that the Pope or the Church of Rome does not give a plain and authorized answer to the question.

Our correspondent must now see that in professing the Creed of Pope Pius IV., he would really (according to his own homely, but appropriate simile) be taking his faith in a bag, without the possibility of knowing what it is. No man can tell him, with certainty, *what* it is; because no man can tell him with certainty *where* it is, or in which of the councils it is to be found.

But, if our correspondent had asked us—"What councils are really general?" we should have no difficulty at all in answering that the four councils of Nice, Constantinople, Ephesus, and Chalcedon, were truly general, because they were always received by the whole church. It is not important to inquire whether the council at Constantinople, A.D., 553, and that held at Constantinople, A.D., 680, were truly and really general (though we think they were) because those two councils made no additional decrees about the faith. But no later councils have any

pretensions to be general councils, because they were *all* councils only of the Eastern and Greek Churches, or only of the Latin or Western Churches.

If any one ask what decrees did those four truly general councils make about the Catholic Faith? we answer that the whole faith which they held and established is to be found in the Catholic Creeds.

We also suggest to him, that there were true Catholics before ANY of these councils were held. St. Peter was a Catholic, and St. Paul, and all the other writers of the New Testament; and by studying their writings (about which there is no uncertainty at all), we may learn what it was then to be a Catholic.

If any Roman Catholic, or especially any Roman Catholic Priest, will give us a list of general councils duly authorized by the Church of Rome, with proof that it is so authorized, we will, of course, be ready to publish it. But we are sensible that we are now asking a question that no man living can answer.

## THE INDEX EXPURGATORIUS AND THE DOUAY BIBLE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As your correspondents appear to take an interest in the subject of the Index Expurgatorius, I think it right to give you an account of a pamphlet I met some time ago, in which it was recommended to the Roman Catholic authorities to expurgate the Douay Testament. The author of the pamphlet (whom I believe to have been a Protestant) maintains that there is sufficient precedent for such a proceeding. See, for example, the expurgation of the Scripture references in Stephens's Bible (Index Exp. Vat. p. 41). And as there are many passages in the Douay Testament which appear at first sight at variance with Roman Catholic teaching, he proposes that they should be altered or expunged. I forward some specimens of the proposed alterations, which appear conceived in the spirit of the good friar who said, that if he had been by St. Paul when he was writing, he would have recommended him to leave out some ugly sentences which smelt of the faggot.

I am, sir, &amp;c.,

A SUBSCRIBER.

I. Matt. xxii. 29.—"You err, not knowing the Scriptures," read "*from your knowing the Scriptures.*"

John v. 39.—*Dele* "Search the Scriptures."

2 Tim. iii. 15.—*Dele* "And because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus."

Acts xvii. 11, 12.—*Dele* "Daily searching the Scriptures, whether these things were so," because from this it would appear that what the Apostles preached was compared with the Scripture by those who heard them.

2 Pet. iii. 16.—*Dele* "Which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction," because it would appear hence that the unlearned and unstable were in those days allowed to have the Scripture in their hands.

II. Matt. xvi. 23.—*Dele* "Jesus turned and said unto Peter, Get thee behind me, Satan: thou art a scandal unto me: for thou savourest not the things that are of God, but those that are of men."

Luke xxii. 24.—*Dele* "There was also a strife among them which of them should seem to be greater." For the Apostles must have known that St. Peter was the greatest.

Acts viii. 14.—"The Apostles sent unto Samaria Peter and John," read "Peter was pleased to go unto Samaria, and took with him John."

Gal. ii. 11.—"When Cephas was come to Antioch, I withstood him to the face, because he was to be blamed," read "*wherein I was to be blamed.*"

III. 1 Tim. iv. 3.—*Dele* "Forbidding to marry and commanding to abstain from meats."

Luke iv. 38.—"Simon's wife's mother," read "Simon's mother."

1 Tim. iii. 2-4.—"It becometh a bishop to be blameless, the husband of one wife." *Dele* "the husband of one wife." This sentence of St. Paul having been anathematized by the Council of Trent (Sess. xxiv. De Soc. Matr. Can. ix.)

1b. v. 12.—*Dele* "Let deacons be the husband of one wife."

Titus i. 5, 6.—"And shouldst ordain priests in every city. . . . If any be without crime, the husband of one wife." *Dele* "the husband of one wife."

IV. Jas. v. 16.—"Confess your sins one to another." *Dele* "one," and read "to another;" otherwise the text might be used to prove that priests should confess to the laity as well as the laity to the priests.

V. Jas. v. 15.—*Dele* "And the prayer of faith shall save the sick man, and the Lord shall raise him up." For extreme unction, which is here meant, is never given but when it is hopeless that the sick man shall be raised up.

VI. 1 Cor. xiv.—*Omn. delend.* because what it declares, concerning prayers in an unknown tongue appears inconsistent with the performance of the mass in Latin.

VII. Heb. ix. 26, 27, 28.—*Dele* "once;" for it is certain, from the decree of the Council of Trent (Sess. xxii. De Sac. Miss. Can. I. III.), that Christ is offered many times every day.

1 Peter iii. 18.—*Dele* "once," for the same reason.

The pamphlet referred to contains many other expurgations, but the specimens here given are sufficient.

[We open our columns to give the Roman Catholic authorities the benefit of our correspondent's suggestions; but we do not think they will adopt them. It is true that the alterations proposed might remove some few of the points most obviously at variance with Roman Catholic teaching; but no amount of expurgation could make the book what they would consider a safe one. He whose duty it is in all points to obey the Church, will only be perplexed if offered the services of another guide, claiming to have Divine authority. And even were the whole book rewritten now, so as to correspond exactly with Roman Catholic teaching, in its present form, what a check would this fixed standard be upon the future development of Christian doctrine as the Church may shape it some few hundred years hence?]

### THE CATHOLIC LAYMAN IN KILPATRICK.

NO. III.

IN our August number we told you of a conversation between Dennis Gasteen and Tim Donovan, which came rather to a sudden end, because Tim Donovan took offence at Gasteen's saying that, in praying to the saints, he ran the danger of committing idolatry. However, when Tim's anger cooled down, he became only more anxious to confute his friend, Dennis. So he read a good deal on the subject out of books Priest Moloney had given him, and before the next meeting he had got such a mass of learning together as was quite enough to overwhelm poor Dennis Gasteen. He produced testimony after testimony from the Fathers, until he had got together such proofs of the antiquity and catholicity of the custom of praying to the saints, as he thought could not be resisted.

We do not think it profitable to give a detailed report of their discussion, because it was, on both sides, all attack and no defence. Tim Donovan pelted Dennis with quotations from the Fathers, and Dennis replied with texts of Scripture. And he was not inclined to listen to the quotations from the Fathers at all; "For," says he, "if prayers to the saints is so useful a thing, it is very strange that we should not be once told in the Bible to pray to them; that, on the other hand, those who worshipped angels should be rebuked for it (for I cannot find any instance in those days of any one praying to a saint), and that our Lord Jesus Christ should be always spoken of as our only mediator and intercessor."

"This may appear strange to you," said Tim, "because you imagine that you are to find everything in the Bible; but as I see it proved that the Church has, in all ages, invoked the intercession of the saints, if it is not in the Bible, it only shows me how little we can depend on the Bible alone for teaching us all we ought to know about the mode of worshipping God. If you will only take this book, and read the words of the holy Fathers that I have read to you, I think you must come to be of my opinion too."

"What is the use," said Dennis, "of my reading that book? How am I able to tell whether what is in it was ever said by the Fathers or not? Have we not seen in the CATHOLIC LAYMAN how many a passage that was brought up as if it was written by the Fathers turned out not to have been written by the real Fathers after all, but by people hundreds of years after, that no one knows anything about? And how many another passage, even when it was really written by those they said wrote it, turned out to have quite a different meaning when you read it along with all the rest that was joined to it, from what it seemed to have when it was taken out by itself.\* I know too well the way of quoting that some of your writers have, to trust much to them, unless I knew some one that saw the very words in the books they took them from. Don't I remember how some of you tried, in the CATHOLIC LAYMAN, to make out Bishop Jeremy Taylor to be a Roman Catholic, until they printed together his own words and the words you put in his mouth. By the way, I don't think that same gentleman has ever written to them since."\*

To all this Tim was positive in insisting that the quotations in his book were all fairly made, and as Dennis would not take his word for it, Tim offered to lend him the book to take up to Mr. Townsend's, and try if he could pick any hole in it.

"I tell you what will be better," said Dennis, "bring the book up yourself to Mr. Townsend's controversial class, at seven this evening, and try what he can say to it."

Now, another day Tim would no more have thought of walking into Mr. Townsend's controversial class than he would have thought of going in for his amusement into the fever hospital; but this day he was so full of spirits at the victory he and his book had gained over Dennis Gasteen, that he thought he would try their effect on Mr. Townsend too.

So, at seven o'clock, the two men went up to Mr. Townsend's school-room, and when a fit time was come, Dennis introduced Tim, whom Mr. Townsend remembered to have met at his house before, and he told the story about Tim Donovan's book, and gave him an account, as well as he remembered, of all the arguments that had been used on both sides. So, said Mr. Townsend—

"Well, Dennis, if he makes out that the Church has, in all ages, made use of prayers to the saints, we must own that it will be a difficulty for us to explain how this custom should have always existed, supposing it wrong; and, on the other hand, Mr. Donovan, it would still be a difficulty for you to explain how it came to pass, supposing that such a practice existed in the Apostles' days, that they never gave the least hint of it in their writings."

"It may be strange," said Tim, "but I am not bound to explain it; I am safe in doing what the Church always has done."

"But, sir," said Dennis, "I want you to look at this book of his, and tell me if all these passages given here are fairly quoted out of the Fathers."

Mr. Townsend smiled, and said—"You must give me credit both for more extensive reading and a better memory than I possess if you think I could answer such a question as that off-hand. I think I told you once before what kind of sized collection the writings of the Fathers would make."

Tim's spirits rose, and he whispered to Dennis that Mr. Townsend was shirking the point, and was as much afraid of the book as himself. However, Mr. Townsend said that he had no objection to look at the book, and see what was in it; and when he had turned it over a few minutes—"How is this?" said he; "I thought you said this book would prove that the Church, in all ages, used prayers to the Blessed Virgin and the saints!"

"And does it not, sir?" said Tim.

"Why," said Mr. Townsend, "in the first place there is nothing here about the ages of the Church that I should like best to hear about—that is, the Apostles' age, and the times that were near them; and there is not any proof with regard even to the times when there were men alive whose fathers or whose grandfathers might have seen the Apostles. I don't see here anything, or at least anything of any weight, from any of the writers of the first three centuries; the greater part of the writers here quoted lived farther from the Apostles than we are from the times of King Henry VIII; and they got their knowledge of the Apostles' doctrines from reading their books, just as we do ourselves."

"Well, sir," said Tim, impatiently, "I'd like to keep to the point; read over these passages here, and just tell me what they prove."

"Why," said Mr. Townsend, "supposing these quotations to be fairly and honestly made (of which, of course, I can't pretend to judge without examination), they prove that the practice of asking the intercession of the saints had become general in the Church in the fifth and sixth centuries."

"Well," said Tim, with a triumphant air, "perhaps you ought to grant more than that; but that's enough for me. Take it as far down as you like—say the sixth century—you own that those great divines of the sixth century thought it right to pray to the Blessed Virgin. Now, I want you to prove them heretical in that opinion, if you can. Show me the General Council by which they were condemned, or tell me when they were cast out of the Church's communion for so believing, or when any formal censure was passed on them for this practice."

"I don't pretend to be able to do it," says Mr. Townsend.

"Well, sir," said Tim, "if they were in the wrong you could do it. There is not a heresy that ever was started that was not at once condemned by the Church, and the heretic that started it cut off as a rotten branch."

"And, burned," said Dennis.

"See here," said Tim, not minding him, "the picture of the Apostolic tree," showing him a drawing out of Dr. Milner's book, "here I have the Catholic Church, with its noble branches of bishops, and confessors, and martyrs, and there you see how the heretics are represented as broken off on all sides from its body, from the very earliest down to Luther, and Calvin, and Muggleton, and Johanna Southcote. Now, sir, I defy you to show me any one here cast out as a heretic for praying to the saints; and as you own that the practice existed in the sixth century, I conclude that it was the doctrine of the Church, and therefore necessarily Catholic and Apostolic. There, sir, find the flaw in that argument if you can."

"The flaw," said Mr. Townsend, "is just this—that you take for granted that the Church can never err, and that her doctrine and practice have been always in all points the same. But you ought to know that this is the very chief point of difference between us and you. We hold that the doctrine of the Church, which was perfectly pure as delivered by our Lord and his Apostles, became by degrees more or less mixed with human corruptions in the course of ages; just as the little stream, which flows so fresh and sparkling out of our little lough above, collects many an impurity in its course; and when it has become a great river, and flows through the large city, some sixty miles hence, though its waters are still sufficient to support life, they are very different from those so bright and clear, which allows us to see every pebble in the bottom. We hold that, besides the erroneous doctrines whose teachers were cast out of the Church as heretics, there were other errors which were never branded as heresies, and which, though they received no formal sanction from any truly General Council, yet passed into the belief of the most eminent of the Church's teachers. The fact is, then, that the doctrines and practices of the Church of the sixth cen-

tury, while they are very far indeed from being identical with those of the Council of Trent, are very far also from being identical with those of the Apostles. There, then, is my answer to you; I make you a present, as far as this question is concerned, of the sixth century; I give you St. Basil, and St. Leo, and St. Gregory; but until you can prove that the doctrines of that time were identical with those of the Apostles' time, you will not have got a step towards deciding the question."

Now, poor Tim Donovan was under the disadvantage of being here taken by surprise, and having the controversy turn on a point on which he was unprepared, for he had expected that Mr. Townsend would have endeavoured to make out that the quotations in his book were erroneous, or the translations bad, or, in short, that the saints referred to did not hold the doctrines imputed to them, and as he had never heard the idea started that St. Leo, or St. Gregory, could possibly go wrong, it quite took away his breath to hear them thrown overboard so summarily. However, he made as good a fight as he could on a sudden—"And, sir," said he, "if the Church did not hold the same doctrines in the sixth century as in the Apostles' times, will you please tell me the name of the heretic who made the change, and give me the year when he lived. Until you can do this, sir, I shall take the liberty of believing that the Church's doctrine was always the same; for I have learned from Dr. Milner that the only way you can find any support for your notions is, if you can make it out that all the Christian world went to sleep one night Protestants, and woke the next morning good Catholics; and, sir, though you may be a very fine controversialist, and very clever at proving black white, I think, with all submission, this is more than you'll be able to do."

"Thank you for the compliment," said Mr. Townsend, laughing, "but I think I can return it, for it's the argument you are using that would prove black white."

"I don't understand you, sir," said Tim.

"Why," said Mr. Townsend, "by the arguments you have been using you might prove the hair of my good friend, Mr. Driscoll, here, to be as black as a raven's."

Old Mr. Driscoll shook his head, which was, indeed, white and venerable enough. "You might have proved that, sir, easily fifty years ago, but I fear you would find it a hard matter to do it now."

"Well, but," said Mr. Townsend, "you own it was black once, and can you tell me the exact day on which it became gray? Or do you remember the night when you went to bed with your fine black head of hair, and woke up the next morning with as snowy locks as you have now? Because, unless you can give Mr. Donovan satisfaction on these points, he will not believe any change to have taken place at all, unless you can tell him the exact hour and minute it occurred. And," proceeded Mr. Townsend, "it was a pity I did not know your way of arguing last Tuesday; for there were two English farmers walking through my fields, that had come over to see if they could find a farm in this county they would like to take; and said they to me—'You have a great sight of weeds here, sir.' 'Well,' said I, 'we would call that clean enough here.' 'Perhaps you may,' said they; 'but we find that what you call cleanly farming in Ireland, we should think very slovenly in England.' Now, Mr. Donovan," said Mr. Townsend, "if I had had you to help me, I might have held out that there were no weeds there at all; for I sowed nothing but good seed there, and I defy any one to tell who put in the others, or what was the day or night they first came."

It was an unlucky illustration of Mr. Townsend's, for some of his hearers found the subject of the English farmers, and their relative modes of farming, more interesting than that he was on. "But," he continued, "What I am driving at, boys, is this:—The way to know whether St. Jerome and St. Leo taught the same as the Apostles is, to compare their writings together. You have no right to take for granted that they must of course be the same, because you may be unable to tell who changed them, or when they were changed. You have no right to be sure that the crop you find growing in the sixth century is the same exactly that was planted by the Apostles, and that it has not got a single weed mixed up with it."

"Well, sir," said Tim Donovan, rising to go away, "the upshot of the matter is, that you will never persuade me that St. Jerome, or St. Leo, were heretics, and therefore I am contented to believe as they did."

"Very well," said Mr. Townsend, rising too, "it would be better if you were contented to believe as Peter and Paul did; and as for later Saints and Fathers—though I am too honest to pretend that they thought exactly in all points as Protestants do now—you will find that they were still further from thinking exactly as Roman Catholics do now; and if you make it a rule to believe as they did, I fear Father Sheehy will not be pleased with you."

They then bid each other good night, and went home.

### Review.

*Meditations from St. Chrysostom, on the Study of the Word of God, consisting of Passages literally Translated from his Works.* By Robert King, A.B. George Herbert, Grafton-street, Dublin.

THE little book, of which we give the title above, is one which we can cordially recommend to our readers. It is

\* Mr. Gasteen may have had in his mind CATHOLIC LAYMAN, I., 34, 67, 11, 68, &c.  
\* See CATHOLIC LAYMAN, I., 129.